Wax

778 must give them respect and why the folk are scared
789 not to obey them. (Thus it is like the aradjang
171 in South Celebes.)

789 The guru really got going on magic power. He
721 said that they call on magic power especially
778 when they are going to war (and right now too).
769 If, for example, Wailolong were going to war tomorrow with Riang Kamië as they did only some fifteen years ago, the respective radja tuan, kelake, and maybe even the molang would get to work the night before doing the magic stuff. Among the other things they would call on the ancestors for magic power and also go through the betel rubbing on face, bodies, etc. They would also kill animals and use gin, because blood and alcohol have power. Then, on the next morning, they would be full of magical power and would go to war. All the men would come to the "big houses" to be "treated."

778 These "big houses" of the suku and ama also
614 have sacred objects, including tusks, plates,
237 etc.

422 These tusks, all of them, are ama property.
583 If any member gains possession of one, he places it in the big house of his ama. Any man in need of some tusks for a bride price may take them. If the tusks of the ama are exhausted, he may draw on the tusks of the suku. Thus Kassi, who Vatter said had no tusks of his own, could not use any tusks because his ama no longer had any. He happened to be a member of the Hurint suku, and the guru, the kepala suku, gave him some finally from the suku store and thus he was able to get married.

583 The minimum price for any girl is five units
237 of tusks (I think this is a matter of length, that is, the small and large are reckoned up). One may pay more without limitation. It is not a matter of beauty.

584 Child betrothal is common here, but this is
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423 sons a parcel before he dies. Also, he may split
428 up his land among the brothers as the group gets
614 too large. When a group is really too large
592 for the estate, some may go to the mosa laki
[622] mere and get consent to develop a new piece of waste kampong land. Also, if there are too many people for the estate, the men or some of them may work on their wives' families' land. This is considered all right.

428 As for houses, the eldest son takes over
592 the paternal house, and if there is room enough
614 all brothers and families may live there too. Some may move off into new houses. Thus the present kepala kampong, Pala, is the eldest brother of the assistant, Migo. Their father was Pega. They are of the Pega lineage. Pala occupies the old house, Migo a new one. If Pala dies, Migo will take over the house and management of the family land. The eldest son is the big man all through the system, and posts descend via the eldest branch all the way down. The younger branches are always underneath. Nevertheless, they may set up a new lineage at any time. Thus there could be a branch-off with Migo, and his sons would be the members. However, they may keep the unit Pega for several generations, before splitting.

422 There is also the matter of the family
428 ritual possessions. These go down from eldest
614 son to eldest son all the way. Thus Migo has none, because in his family the pusaka belongs to his brother Pala. However, a father may divide it up before he dies.

The family or lineage is the important property unit. Small articles, for example, clothing, may be individually owned, and the suku and even the kampong has property. But the crucial unit is the great family.

462 There is not such a strong division by sex here. The women work at agriculture just like

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565 the present time. Thus the guru and the assis-
555 tant had illiterate, pagan, farmer fathers.

554 The only time one can see status marks is
614 at feasts, when the ornaments of rank are worn.
●422 These are made of gold and are now largely
565 lost. Some still remain. They are suku property, and not all suku have them. Odja and Gusa have some (this may be why the kapitan and others are mad for gold: they want to get it in order to have ornaments made for feasts and for ceremonial objects). If they sell these objects, they will become sick. On ordinary days, one cannot tell upper class folk (for example, members of the Odja suku) from ordinary people. They are really unclear about this. Then I asked who wore no gold and who had no such marks of status, if all of Odja and all of Gusa and all the members of some other suku had them. They said vaguely that those who did not wear them were the "ordinary folk." I asked who, the slaves? And they eagerly said yes. I get the idea that there are not many of these ceremonial objects left and perhaps only enough so that the mosa laki or kapitan, etc., can wear those of the suku at certain feasts. They strut about wearing the suku's wealth. And these things are suku property and do not belong to the families.

614 The social order of the individual, family,
565 etc., here has not changed very much. The
624 most direct thing is that only certain folk of
[178] the right suku have land rights in the kampong.
[423] Within the suku, however, the mosa laki or other office holder is probably a bit higher. They say, however, that the mosa laki gets no more of a bride price for his daughter than an ordinary man gets for his. I can't get very far in class investigation here, that's quite clear. And now I see why he was so puzzled at first when I asked him to indicate class distinc-

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484 In the Japanese time trips were made to
166 seek cloth, etc., but now this is done to a
lesser degree, and the people never leave Mang-
garai although there is quite a bit of movement
[438] within the area. The people who do this moving
are the men who buy and sell horses, tobacco,
etc. If they are away for long or at some dis-
tance, there is a feast when they return. The
four who have left the area have not yet re-
turned. When they do there will be a great
gathering to hear their experiences. The as-
sistant has seen this happen in Pau. Formerly
there were no relations really with even near-
by places like Tjumbi, except for marriages,
and if they went to war in the dalu's army, or
had internal wars, (which were rare). Nowadays
there are many more relations within Manggarai.
[621] In the rituals the only environs mentioned are
the environs of the kampong. This comprises
the ritual world and the social world of yore.
484 Today they travel more than they did before,
178 but still they do not go very far. Formerly
492 any outsider was fair game for robbery and
166 murder. Thus they were afraid to go afar.
[609] There is little in the way of transportation
here. Also, the kampong is a bit too far from
Ruteng to make regular trips back and forth
easy. However, the horses make Manggarai peo-
ple greater travelers than, for example, the
inhabitants of Larantuka. Every household has
[422] at least one to two horses. They are a big
thing here, and now I see why I got the impres-
sion at once that there is more internal move-
ment here than in most of the Flores areas. It
is the horses. The people are fine riders, and
the horses, although small, are fast and
[562] spirited. Women used to mount carefully and
the horse on which they rode was led. Now they
jump on and gallop off (still, I don't see many
women riding horses).

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178 outsider can buy land in the kampong. Also, the
425 kraeng privileges have been cut sharply. In
[422] regard to property in houses, things have remained the same except for the new private houses (see below). There has been no change in the personal articles and ceremonial objects.

423 The land is family-owned, but there are some
428 individual pieces (for example, the assistant's).
562 The kampong has eminent domain, and it is a tuan tanah's. When an old man dies, the land is divided, but the eldest son gets his choice and the larger share. If there is only one garden, he gets it. But generally each son gets a share. Women get no land. Personal effects are divided. They work the land as a family unit until the old man dies.

423 Houses which are large are the property of
178 the inhabitants, who build them. Thus ownership is communal. But a great change has taken place since they have been building single houses, e.g., the assistant's. The eldest son gets this new kind, after all others have married off.

574 I note the remarkable ease of sleeping in houses here. There is no fuss to put someone up. Thus the assistant slept in the tuan tanah's house last night in Veol, and tonight the tuan tanah will sleep in his house at Pau (they are going to talk much more, and he promised the tuan tanah some palm wine for which I paid).

462 As far as specialization goes, the women make mats, do the cooking, wash clothes, fetch water, do the gardening, sew, and take care of the children. They also care for the fowls and pigs. There is not a single sewing machine here. The women also pound grain.

Men plait songko, work in the gardens, carry on trade, gather wood, and do heavy work around the house, and care for buffaloes and horses.